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quickened sluggish consciences, and for inciting to higher attainments in Christian living.—H. T. DEWOLFE.

A National Church. By William Reed Huntington, D.D., Rector of Grace Church, New York. The *Bedell Lectures* for 1897. (New York: Charles Scribner's Sons, 1898; \$1.) Even though Dr. Huntington's argument may not satisfy readers outside his own communion, there can be only one opinion as to the excellent temper in which he writes and the admirable purpose which inspires his lectures. This little book is another plea for a visible kingdom of Christ upon earth. Dr. Huntington finds the model which he would have us copy in the nation "organized under one civil polity, established upon a definite territory, and possessed of sovereign powers." For such a conception the Protestant Reformation of the sixteenth century, by following lines of racial cleavage, became too narrow, and the Ultramontanist claim, by making the Church of Rome the supreme seat of authority, made itself too exclusive. For Protestant peoples certainly alike the Bible and current events must be interpreted by "that *communis sensus* of the church universal which somehow we contrive to get at, if only we are patient, and from which there is seldom, if ever, any going back." This national church Dr. Huntington dares to picture as established in America, where there are at present one hundred and forty-three distinct religious denominations, and he seems to be sanguine that, once established, by a kind of spiritual patriotism the religious forces would rally to its standard, and so a combination of harmonious elements would be formed which would be, "if nothing else, a great evidence of religion." The polity of this church should be American, territorial (*i. e.*, parochial), and liturgical. "In the field of dogma, theological and ethical, the watchword is condensation; in the field of polity, the watchword is coördination; in the field of worship, the watchword is classification." With certain unimportant concessions, it is not difficult to see that the author is pleading for a church which would be in the main the same as that of which he is so honored and useful a minister.—*Real Preaching.* Three Addresses to the Theological Students of Oberlin. By Nehemiah Boynton, D.D. (Boston: The Pilgrim Press, 1898; 125 pp.; \$0.75.) If there is a suspicion of affectation in the title of Dr. Boynton's little book, there is assuredly no affectation in the book itself. In three brief, breezy addresses, entirely informal and unconventional, the author says to the students for the ministry who form his audience just what an active and successful

pastor can say. The point of view occupied throughout is not the class-room but the pulpit, and there are no doubt divinity schools where such a message would resemble the speech of the peasant bishop before the synod, and of which he said, "I produced on them the effect of an open door." Of the three lectures—dealing with the "Real Man," the "Real Sermon," and the "Real Audience"—the first is much the best, although the advice given in the second on the preacher's reading is fresh and suggestive. This quotation may illustrate the shrewdness of the lecturer's mind and the brightness of his style. He is dealing with the need that there is to carry the church over and reinvigorate it with modern methods, and he says: "This task brings the great temptation, especially to active temperaments, to become an executive; to spend one's major forces in bringing things to pass; to be transformed into a 'religious promoter,' a church 'captain of industry.' 'Small considerations are the tomb of great things,' and many a preacher is being ruined today to make an overseer or a floorwalker, an entry clerk or petty accountant in the church."—*Village Sermons Preached at Whatley*. By the late R. W. Church, M.A., D.C.L., sometime Dean of St. Paul's, Rector of Whatley, Fellow of Oriel College. Third Series. (London and New York: The Macmillan Co., 1898; \$1.75.) These simple sermons follow the circle of the Christian year, and are marked by the quality of instructiveness which many preachers seem so anxious to avoid in their discourses. Dean Church was a great scholar, and in the estimation of his closest friends a great man. There were no honors which his church did not desire to put upon him; but from them all he shrank. His ambition was to be a parish minister, and it was with genuine reluctance that he accepted the appointment which took him from his quiet village to the great London cathedral. These sermons seem to show that in his preference for a retired life, where he could dwell among his own people, Dean Church was not mistaken. It has been the distinction of the Church of England that from the pulpits of its country churches so many of its foremost men have been content, not only to preach, but to preach their very best. Newman, and Keble, and Hare, and Charles Kingsley aspired after nothing better than to speak to rustic congregations. Dean Church, even more than any of these men, craved the common round and trivial task of a country parish. The result is seen in this volume, where the sermons, if never brilliant, are full of wise and sound teaching, and impress us with the solid dignity of the Christian religion rather than with its grace and beauty.—*The Christ*

of Yesterday, Today, and Forever, and Other Sermons. By Ezra Hoyt Byington, D.D. (Boston: Roberts Bros., 1897; pp. xv + 322; \$1.50.) Although these discourses are inscribed to the three churches which Dr. Byington has served, we are relieved to find that he does not publish them by their request, but on his own responsibility, and because he believes that, having done their work in the pulpit, they may still be of some use in a new form. We think that he is warranted in his confidence. As he says, the preaching of today has to be different in form rather than substance from that of the last generation. Dr. Byington is persuaded that it must aim at deepening the sense of personal freedom and responsibility, and that, while setting forth the unchanged gospel, it must be adapted to relieve the difficulties of those who are oppressed by honest doubt. The sermons in this volume, nineteen in number, are good examples of this high ideal of which the preaching for the twentieth century should be. The themes are, as a rule, excellently worded and fairly deduced from the texts—although we do not like the term “evil” as applied to the young man whom Jesus loved—and the sermons themselves are at the same time serious and genial, such sermons as would be likely to interest college students, to whom it is probable the most of them were addressed. As a minor error we may notice that it was not “Mr. Tennyson” but Lord Tennyson who wrote “Crossing the Bar,” and we may suggest that no title is needed to prefix to a name so famous as his.—F. HARWOOD PATTISON.

The Validity of Papal Claims. By F. Nutcombe Oxenham, D.D. (London, New York, and Bombay: Longmans, Green & Co., 1897; pp. xv + 112; \$1.) The evidence submitted by the pope and the Vatican council, in support of papal claims, is subjected to a searching criticism and the result presented in a popular form. The conclusion is that “a legitimate claim to honorable preëminence has been developed into an illegitimate claim to supreme dominion.” While the author disclaims originality for the views presented, yet the student will find the discussion of Scripture texts, decrees of councils, and sayings of the Fathers, bearing upon the subject, decidedly interesting.—*A Short History of the Book of Common Prayer*: with an Appendix containing the Prayers of “The Book Annexed.” By Rev. William Reed Huntington, D.D., D.C.L. (New York: Thomas Whittaker, 1897; pp. 74; cloth, \$0.50.) This brief but careful review of the evolution of the *Book of Common Prayer* closes with three lessons